THE PACIFIC

72nd Year DECEMBER, 1922. No. 12

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ANTICIPATIONS.

I love preliminary things,
The tuning up of flutes and strings;
The little scales musicians play
In varying keys to feel their way;
The hum—the hush in which it dies;
But most to see the curtain rise.

I love preliminary things,
The little box the postman brings;
To cut the twine, to break the seals,
And wonder what the lid reveals;
To lift the folds in which it lies
And watch the gift materialize.

The snowdrop and the daffodil,
The catkins hanging straight and still,
The blossom on the orchard trees.
Do you know greater joys than these?
Each represents the hope that springs
In all preliminary things.

A ROUND OF FAREWELLS.

If Dr. Van Horn and his wife had any question as to the feelings of the good folk in Northern California, they have surely had evidence enough. As a matter of fact those good folk themselves had not come to realize how much they thought of that worthy pair, nor how dependent they had come to be upon their counsel and friendship until the breaking of the ties that bind began to take place.

There have been good-bye luncheons and handshakes and speeches galore. Perhaps none of them were quite so happy? at least so satisfying as the one the ministers and their wives gave on Monday, October 30th. Toastmaster McCall saved the day from being too funereal by his wit; and after all should not every such parting be a God-speed?

The Pacific, which is the organ of the Northern California churches, would also be their voice when it offers this toast:

Some men we admire but do not seek; some we honor but cannot fellowship; some we revere but do not love. Here's to Francis J. Van Horn, a man whom we both admire and seek, whom we both honor and fellow[illegible]om we both revere and love; our brother, [illegible] friend, our statesmanlike leader.

PROGRESS IN SANTA ANA.

While Pastor P. F. Schrock was East with his family visiting his kin and friends in Ohio, George A. Andrews of Tucson, Arizona, supplied the pulpit with acceptance. Mr. Schrock has been using the moving pictures with much success in his evening services for more than five years.

A new committee on Religious Education is rendering excellent service. A class of Junior High School pupils is getting school credit for work done in the church school; the teacher has to be an accredited Normal teacher and devotes 45 minutes to a class period, with regular examinations.

Prof. E. M. Nealley leads a discussion class of adults on Ellwood's "Reconstruction of Religion." The Women's organization has raised $1000 for the jubilee fund, besides its gifts to the regular apportionment.

The young people are organized as a "Pilgrim Klan," and they are doing progressive and important work; recently they gave a dinner with over 100 delegates present from the neighboring churches.

William H. Hudson, the naturalist is dead at about eighty years. He will be known and loved by the elect for his beautiful stories, one of which is "Green Mansions," a strange, fascinating, mystical tale of the Orinoco region.

"You cannot bring up boys to be eagles, and expect them to act like sparrows."—Theodore Roosevelt.

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TRAVESTY.

A monkey in a little feathered hat
And scarlet breeches, dangled on a string,
Climbing for some one else's penny—that
Changes the comic to a tragic thing.
Halfman, from whose unflattering eyes may peep
A secret sorrow—does he wonder how
The world was lost, how it would be to leap,
Careless of coppers, free, from bough to bough?
The organ whines, the cord goes taut or slack;
Street after street; the same old tricks again.
Who puts us down to beg, who jerks us back
To many a dreary, oft-repeated strain?
The stars give silver. . . . Hark! Across the years
Murmurs the mighty music of the spheres!

PERSONALITY COUNTS.

It is Dean Inge, having somehow gotten the sobriquet "The gloomy Dean," who said, "Religion is caught, rather than taught; it is the religious teacher, not the religious lesson, that helps the pupil to believe."

The "Gentleman with the duster" says that Dean Inge is the ablest mind in the Church of England, and probably the ablest in the Empire. We must not then slightingly pass by his word of wisdom. We must not say that religion must be taught before it can be caught; because that is merely juggling with his words. He meant, and there can be little question of the truth of it, that the thing which makes for character in the pupil, and for faith and for beauty, is not what the teacher teaches, but what the teacher is. A beautiful personality behind a poor pedagogy is infinitely better than—. Said Emerson, "What you are speaks so loudly, I cannot hear what you say."

Of course we want both the "are" and the "say"; our propaganda will be the stronger, the more effective, if we combine teacher and lesson in the approach to the child-soul. But have we not been too anxious for good teaching and too forgetful of a winsome personality in the one who does the teaching?

A SHORTAGE IN VOCABULARY.

One speaker at the Asilomar Conference us "splendid" four times in a brief address and th were no less than twelve adjectives which wo better express his meaning. Our New York offi sent out to the churches of our land the other a little leaflet in which the much-abused word w again inaptly employed.

It has been remarked that some men use prof ity because they lack a vocabulary; expressing va ation of meaning by the vulgarity or semi-respec bility of their oaths. There are some men who "splendid" apparently for the same reason.

Public speakers, as well as public writers, sho cultivate words, they should cultivate many and fering words. Our English is a—shall we say "spl did" language? Scarcely that, for that would nearly meaningless; let us say rather—versatile, flexible or variegated, or what you will if so b conveys some idea.

Perhaps there is no fault men come into m than that of speaking meaninglessly. Not long we overheard a man say something about "hav a dynamic power that would give us a vision"; was not thinking at all, or else he had in mind electric motor running a movie-machine. His he ers having no clue to the machine were left w dering in vacuity.

It was Addison who wrote, "Words are the tr script of the ideas that are in the mind of ma Would it were so. Too often it has been "strip and roughly looked over" they would be found id less. Words and thoughts belong to each oth their marriage tie ought not ruthlessly be divor and least of all by educated men. One college dent said that the dictionary was the most in esting book published. The public speaker will it the most useful.

A DILEMMA.

The most formidable army of the world is of the Russian Soviet—thoroughly well equip well fed. In the mentime it is reported that Russian crop situation shows no improvement, unless American relief goes freely to that cou 8,000,000 children will suffer from lack of food many will die.

What shall America do? If she feeds these p ants, she is helping support that army. Her c ity becomes a menace to the peace of the wo Sovietism hates our capitalistic system; but looks to that diabolical system to furnish her c dren with a living, while hundreds of thousand her ablest young men are idling their time in army instead of working on the farms—well-h however, and well-clothed.

We cannot allow the children to starve to de

that is impossible; but we hate to be used as a support to that army.

THE MENACE OF THE SERMON.

Francis E. Clarke, Father of Christian Endeavor, has been saying something about the "Menace of the Sermon"; which to the editor of the Congregationalist looks like an effort to get rid of the sermon in our church services. Dr. Clarke corrects that impression; he believes in the value of the sermon, he feels that there is and must be a place for preaching in all our Protestant churches; what he has been inveighing against is the "worship" of the sermon.

Some ministers and many congregations regard all that portion of the morning and evening service that precedes the preaching merely as "preliminary exercises"—a limbering-up for the intellectual half-hour or forty minutes to follow. With such congregations the sermon is the whole thing.

When the sermon becomes the "whole thing," the church will die of dry-rot. When the sermon is whittled down to nothing or next to nothing, the congregation will suffer eventually from intellectual anemia. There is a happy medium; and blessed is that congregation which finds it.

AN EPISCOPAL POINT OF VIEW.

In discussing Christian Unity, Prof. Francis J. Hall of the General Theological Seminary of New York writes in the Christian Union Quarterly as follows:

"The ministry of the church is the structural organism. The threefold hierarchy into which the ministry is historically differentiated pertains therefore to the church's organic structure. It can be abused and made to function unwholesomely, and then reformation is needed.

"But since it is organic, only the Creator of the organism can change its sacramental form. . . . It remains the divinely created organ for the sacramental functioning of the Body of Christ on earth. . . . It is incapable of compromise or surrender. . . . It has been carefully preserved unaltered . . divinely created and unalterable by any earthly authority.

"To us the problem of unity is that of bringing all Christians into harmonious conformity to this sacramental order."

This is recklessly frank, but we believe it expresses in unmistakable language the real meaning of all attempts on the part of the Episcopal church toward unity. If this be so, then further conferences in this direction are futile; they will be productive of nothing.

ON CHURCH UNION.

Dr. James Denny says: "If we wait for unity in the church until all Christians accept the same Christology, we may as well give up the thought of unity at once."

* * *

"A creedless church," says George Hall in the Australian Christian Commonwealth, "is almost unthinkable; Christians cannot well stand together unless they stand for some great truths which they hold in common; we cannot even announce ourselves to be Christians without at the same time announcing our acceptance of Jesus as the Christ."

* * *

According to the Congregationalist the Episcopal Convention meeting recently in Portland, Oregon, closed the door on consideration of the reunion of Christendom when they failed to appoint a continuation committee to confer with the committee of the National Council.

Newman Smyth, chairman of the Congregational National Council Commission on a conference with the Episcopal church for union, says concerning the reactionary attitude of the Episcopal convention in Portland: "Until we shall have the full text of the Episcopal discussion and action, and our own commission shall determine the next step for us to take, I must refrain from any comment on that. An appeal to the Christian people of all churches over all the ecclesiastics may be necessary to bring about the final achievement of church unity. Surely the Christian church cannot remain fiddling while our modern civilization is burning."

Until recently Dr. Smyth has been quite hopeful that something constructive might be accomplished by his commission.

THE CROSS IN THE GARDEN.

"There is no garden for men who crucify. . . . Men who crucify never see the garden; they look for blood and they find it; the while they tread the flowers down under their heels. . . Man made the cross, God made the garden." So writes F W. Norwood of the London City Temple. This one sermon, the first in the volume, is a charming piece of writing. Fort Newton, his predecessor in the City Temple, rightly says: "This is a book of very real preaching, of a kind not often heard or read; it is so simple, so real, so direct."

Dr. Norwood is an Australian; he happened to be in England during the war-time crisis; and the City Temple needed only once to hear this eloquent poetic preacher to become aware that here was the man for whom they were waiting.

These sixteen sermons are all worth reading. The preacher will get suggestions not so much of sermons, but of new ways of approaching truth and a new method of presenting it. Norwood is different; one feels that at once; and his difference constitutes a real power; and his message and his method are worthy of study. (THE IROSS AND THE GARDEN: Geo. H. Doran Co., N. Y.

LUX ET VERITAS.

By Benjamin Wisner Bacon.

God of our fathers, who didst crown
Their faith with high achievement here,
Whose gift of wisdom comes not down
Save to the lowly listening ear,
  Eternal Word, attend us still.
    Send forth thy light
    Send forth thy truth,
  Let them lead us, let them bring us to the holy hill.

Thou has decreed that none shall seek
In vain to know thy righteous ways;
As thou didst then make strong the weak
Renew thy grace of former days.
  That we may know and do thy will,
    Send forth thy light
    Send forth thy truth,
  Let them lead us, let them bring us to the holy hill.

As in the wilderness of old
Thy glory led the marching host,
Grant us as vaster worlds unfold,
The guidance of the Holy Ghost.
  Thou who dost endless life instil,
    Send forth thy light
    Send forth thy truth,
  Let them lead us, let them bring us to the holy hill.

—Yale Alumni Weekly.

THE PILGRIM FATHERS.

By Rev. Robert Leavens.

The Pilgrims were pioneers, but with this distinction—they sought not gold, but God. It is a matter of record that they contemplated going to Guiana, but decided not to, lest the gold which they heard was there, should seduce them from their high purpose. John Fiske said, "Of all the migrations of peoples, the settlement of New England is preeminently the one in which the almighty dollar played the smallest part." And the poet, John Masefield says, "They went to live in the wilds, at unknown cost to themselves, in order to preserve to their children a life in the soul."

It is not easy to imagine the conditions under which they made that memorable voyage. The Mayflower was a vessel of 180 tons, about ninety feet long, twenty-four feet wide, with a crew of fifteen or twenty. Of the 102 passengers, forty-four were men, nineteen women, thirty-nine boys and girls. All these passengers were crowded into living quarters consisting of a low narrow cabin between decks, lighted in fairweather by hatchways and portholes, in bad weather by lanterns.

No Privacy.

Packed in with their belongings so tight as this, they could have had no privacy, and as for ven lation, in fine weather it was poor, in bad weath there was none. Water dripped in on them fr the seams on the deck above. Their food w bacon, hard biscuit, salt beef, herring and chee As luxuries they had butter, vinegar and musta and as super-luxuries, lemons and prunes. Th cooking was done over an open wood fire in a b of sand. For the eight weeks they were at s they lived, ate, slept and were seasick in th cramped space. A man died there and a wom bore a child there.

The best way to honor the Pilgrims is to be o The worst way is to become one of those "w shippers of light ancestral" who "make the pres light a crime." Pioneer for high purposes! T Pilgrims of 300 years ago organized what they tended to be a theocracy and what has turned to be a democracy. They were scoffed, disgrac persecuted and imprisoned in England for th impractical idealism and their revolutionary p paganda.

We Must Pilgrims Be.

Pioneers of the twentieth century, with a l devotion to a purpose almost spiritually conceiv —the building of a co-operative commonwealth a world-wide scale, wherein the children of ea may have a life in the soul—these hardy spir who are not disobedient to their vision, stand lia to ignominy, persecution and imprisonment un the charge of impractical idealism or of revoluti ary propaganda. Woodrow Wilson is an outsta ing example.

The world needs today as much as it did years ago, brave souls not content to be the i slaves of a legendary virtue carved upon th fathers' graves, but rebellious at the oppressi and the corruptions of civilization, willing to co bat the weakening influences of prosperity and endure hardships physical and personal, in bre ing ground for a better world to leave to poster You don't have to be a genius or a giant or a sa to be a pilgrim. We are told that they were remarkable personalities, but "plain men of m erate abilities." You don't have to cross the oc to be a twentieth century pilgrim, but rather wh you stand, to endure twentieth century hardsh for a twentieth century ideal.

FIRESIDE REMINISCENCES.

For a generation, as men count time, James De arest Eaton and his wife devoted themselves to mission work in Mexico under the direction of American Board. The decade preceeding that te of service Dr. Eaton had served Congregatio churches in the far west and the far east; in first place at Portland, Oregon, to which he h been enticed by the persuasive arguments of t

ble superintendent, George H. Atkinson; and terwards in New Jersey.

The story of this varied life must of necessity be teresting. And the writer has made it the more by chatting about it as though the reader and he t in comfortable leisure at his glowing fireside, hile he recalled the experiences of former days. here are two kinds of autobiography; the one is jective, in which we see very little of the man d very much of the outer circumstances and ent; the other is more personal, the subjective, which the story is of the man himself and his lations to the outside. This latter is the method Dr. Eaton in "Life Under Two Flags" (A. S. rnes & Co.) It is chatty and reminiscent; it will gladly read by a multitude of people. The pic-re of Mexico and of the Mexicans is the more in-mate because of the method which the author has lopted.

Mr. Eaton was located in Chihuahua in 1882, and om that time onward he increasingly won the iendship of the people, both of the official class well as peasants. Some quality in his make-up emed to render it easy for him to win his way. t first there was suspicion, and on the part of the iests of the Roman Catholic church antagonism d strong opposition, yet the wise and gentle mis-onary, assisted in large measure by the skill of s wife, won his way little by little; there was no ay of resisting that kindly spirit. "The meek shall herit the earth."

Dr. Eaton and his wife are now living in Los ngeles and are happy in these hallowed memories. he Pacific, along with many others, would thank e author for having put into print the record of ose busy years.

THE MINISTER.

Rev. William A. Schwimley is moving from the orthern Conference, having received a hearty call the pastorate of the Escondido church in South-n California. He has been pastor of the Calvary urch, Oakland, since 1920, and before that was cated at Lodi. Before leaving for the South Mr. nd Mrs. Schwimley had a delightful visit with their iends in Lodi.

The farewell sermon which F. J. Van Horn reached to his people of the Oakland First church as on "The Greatest Theme of All." It is also the rst sermon he preached to his people in Tacoma. resident Swartz is supplying the pulpit mornings r two or three months while the Committee is can-assing the matter of a pastor to take Dr. Van orn's place. Ralph C. Waddell, the assistant pas-r, has charge of the evening services.

Rev. C. E. Robinson of the Cupertino church, un-enominational, has been having some notable suc-ess in his pastorate. The church is located in a uit district and ministers to a large community for miles around it. It has a fine building for wor-ship but its Sunday school accommodations were inadequate. At the cost of something like $7000 a Sunday school annex has been built with ten class rooms for teaching, and a stage for entertainments. Mr. Robinson says it is the most ideal plant he has seen in California, and the exterior is most pleas-ing to the eye. A new piano has been purchased and a new body-Brussels carpet laid in the audito-rium.

Roy H. Campbell of the First Church, San Diego, has been added to the editorial force of the Evening Tribune of that city. He will conduct a depart-ment called "Half-column Comments" to appear on three afternoons of the week. In accepting the position, Mr. Campbell says: "I believe I stand in my philosophy midway between the 'proper' folks and the 'improper' folks, with enough human sym-pathy at least somewhat to understand both. I should like to help pull them together. I am no crusader.

L. D. Rathbone has begun his pastorate at Clover-dale under happy conditions; the church was with-out a pastor for many months, but on his first Sun-day he was greeted by a good congregation. The Sunday school especially has become run down; this will be corrected in due time.

Pastor Cookman of the Sonoma church baptized a child on Sunday morning, November 5, and re-ceived five new members into the church. There was a large congregation present, which was much impressed by the beauty of the service.

Rev. Harvey Miller is being greeted by large and increasing congregations at Alameda. He was wel-comed by that church at a dinner and an enthu-siastic reception.

Rev. Andrew Bahnsen, formerly pastor of the Sunset Church, San Francisco, has accepted a call from the German Evangelical Church of Los An-geles and is at work there.

VETERANS' INSURANCE.

Over four million men and women in war service took out insurance as granted by the Government; but since the end of the war a great many of them have allowed this insurance to lapse. There are more than 500,000 policy holders yet having insur-ance amounting to $3,000,000,000. The doors are still open for a return of those who desire to renew their insurance; it can be done by a small payment. The U. S. Veterans' Bureau of Washington, D. C., will be glad to get in touch with any veteran who desires the insurance protection.

MAGAZINE MONEY FOR MISSIONS.

Lorenzo Slocum, a deacon in the Escondido Con-gregational church, has a magazine subscription agency, the profits of which he turns over to home missions. Willard B. Thorpe of Palo Alto writes of

him, "I most heartily commend him; he is a devoted Congregational deacon who puts in an immense amount of time earning money for home missions."

Mr. Slocum reports that in 1921 he has paid to home missions in Southern California $369: his agency has the endorsement of the Southern Conference.

IN BRIEF.

Roy Campbell, in the San Diego Evening Tribune, writes: "Some people can get up a quarrel with a company of scientific folks by stating that the world is round. The tone of voice and expression of face that some folks use when they assert that New York is the largest city in the country make you want to say that the census made a bad mistake This is a social world and thoughts are not to be tested all by themselves. They are to be appraised as to what they do to people when they touch them."

"One of the best and strongest men whom we have known in American public life was Franklin K. Lane," writes Robert W. Gammon in the Congregationalist. "He was better qualified to occupy the White House than some of our Presidents whom we could name. He seemed to be as fit for the Supreme Court or the Senate as any one need to be. He was not a church man, but to the end was essentially Christian and talked of God and prayer and hope of immortality."

The Christian Endeavor Society of the Mission Park Church, San Francisco, had an attendance of 37 on November 5. Pastor Godfrey Matthews is working for an attendance of fifty at the mid-week prayer meeting. Mrs. E. E. Singer is assisting him in pastoral visitation.

The committee of Religious Education for the Conference has been in correspondence with the Pilgrim Press with reference to establishing a branch in San Francisco; the committee feels there is some hope for success.

A Home Visitation campaign has been put on in San Francisco during the latter part of November. All religions co-operate—Protestant, Jewish and Roman Catholic—every home has been visited in the endeavor to make a census of people according to their denominational preferences and to invite them to attend the church of their choice. A fine exhibition of co-working for the good of the community.

The First Church of San Francisco has had a commendable and rare habit of paying regularly each month into the treasury of the Conference its share of the benevolences of the denomination. It believes that the home missionary and other funds of the denomination ought to receive their share just as the pastor and other workers in the local church do.

The First Church of Berkeley, Rev. O. S. M pastor, received 16 new members on Novemb The pastor spoke at the communion servic "What seek ye"? He is preaching a series of mons in the evenings on The Art of Right Li The congregations still fill the church and the providing of seats a real problem for the us

Congregationalism on this Coast has met w serious loss in the going of Howard D. French the Church of the Messiah in Los Angeles t Church of the Pilgrims in Brooklyn. Mr. Fr has some rare predecessors in his new fie church made famous by that giant among Richard S. Storss. But the new pastorate measure up to the former work. He has bee the past six years one of the leaders of the de ination in the Southland.

A. C. Millspaugh, formerly Professor of Pol Science in Whitman College, is to hold Pe purse strings as a part of a general reconstru in that eastern land. Mirza Kahn Alai, the Pe Minister, in consultation with the United S Government, chose Prof. Millspaugh for his position; he has resigned as economic advis the State Department to accept the post of A istrator General of Finances of the Persian Em

NEWS FROM THE NORTH.

Within the past few weeks calls have bee tended and accepted, in the state of Washingt follows: Rev. W. B. Anderson to Malden; Jesse Jones to Rosalia; Rev. Archibald McD to Bellevue; Rev. W. E. King to East Tacoma Northern Idaho, Rev. Chester M. Clark ha cepted a call to Lewiston and Lewiston Orch Rev. H. M. Mobbs to Priest River.

The Men's Brotherhood of the First Church coma, gave a supper, November 21st, in hon their new pastor, Dr. F. J. Van Horn.

A state-wide Fellowship Campaign was ducted in Washington from October 15 to N ber 15 in the interest of missions and the member canvass. One hundred ministers and thirty laymen participated and most of the chu were visited. The purpose and results were definite this year than last. The moderato recorder of each local association arranged f visits. The program in Seattle provided tha ministers should visit each church on a wee evening and this was followed by a short ta the following Sunday by a visiting layman.

The pastors of ten West Seattle churches rious denominations exchanged pulpits S morning, November 19th, and a fine feeling lowship prevailed. This arrangement was outgrowth of union weekly prayer meetings for several successive Mondays by these ten tors. Definite signs of revival seem to be in At the Fairmount Congregational Church, aft sermon by Rev. Archibald MacIntosh of the

wood Baptist Church, a written request was received to sing "Just as I am without one plea." In response to the invitation which followed, a man came forward, and, bursting into tears as he went down the aisle, he threw himself down before the pulpit. The minister kneeling by his side asked him what he wanted and he replied, "I want God. My soul is in agony." He was led to make a profound profession of his faith in Jesus Christ and found the promised rest. Two others indicated an awakened interest in their soul's salvation.

H. F. B.

POMONA COLLEGS WINS.

Pomona College has just received from the U. S. Army a bronze statue, "The Doughboy of the West," in recognition of the victory of the school's riflemen over the best marksmen from leading western educational institutions at the R. O. T. C. encampment held last summer at the Presidio and at Camp Lewis.

The R. O. T. C. is strongly organized at Pomona, and has the endorsement of the college because it is regarded as the most practical means by which a distinctly peace-loving nation can practice preparedness without being militaristic.

That an institution of 750 students should capture an honor in competition with the pick of the west can be attributed to the fact that Pomona College is able to give individual guidance and instruction and aims to produce what President James A. Blaisdell calls "hand-made" men and women.

The University of California Chronicle for October has a leading article upon the Separation of the Central Pacific and Southern Pacific Railroad Lines, by Stuart Dagger; he makes a careful study of the whole matter from all points of view; he also has some criticism of the San Francisco Chamber of Commerce which will bear considering. The writer says: "Whatever the outcome, it is hard to believe that the general conduct of railroad business upon the Pacific Coast is going to be greatly changed."

The Christian Union Quarterly for October discusses the Problem of Christian Union by Prof. Kershner of Drake University; the Union of the Churches, by Demetrios Simon Balanos; Christian Union from the Quaker Point of View, by Edward Grubb of England.

WHAT BRADLEY OWED MOTHER.

The Second Year Mayflower Program Book, continuation of the Mayflower Program Book, is a week-day course in world friendship and training service, for children of six, seven and eight years of age. It contains twenty-six programs, a playlet in one act entitled "The Fairies Model Kingdom"; suitable music, and patterns of gifts.

A story in the first program runs something like this: Bradley, eight years of age, put at his mother's place at the breakfast table a statement of account due him, "For running errands, 25 cents; for being good, 10 cents; for taking music lessons, 15 cents; for extras, 5 cents; total due Bradley, 55 cents.' At lunch time Bradley found the 55 cents by his plate and a piece of paper, which read: "Bradley owes mother, for being good to him, nothing; for nursing him through the scarlet fever, nothing; for clothes, shoes, mending, etc., nothing; and for all his meals and home, nothing." Did Bradley keep the money? What say you? (The Pilgrim Press, Boston.)

THE GOLDEN SCEPTER.

The Bible in Graded Story (The Abingdon Press) has proven so welcome to those working with children that volume three has been issued with the above title. These volumes present Bible stories for use not only in the church school but also in the home. They are prepared for children of eight to ten years. Each story is adapted to the mind of the child and is further accompanied by a suitable picture.

They are taken from both the Old and New Testament. They are skilfully selected, being those most valuable to children. There are thirty-seven stories in this volume three; it is a companion to Vol. I, the Good Shepherd, and Vol. II, The Good Neighbor.

HOW THE FOLKS HAVE LIED.

Rev. O. J. Warner of Honolulu, taking special work in Drew Theological Seminary and New York, writes to his Hawaiian friends: "How the folks have lied to us down there in Hawaii about 'lax enforcement' in the States. Don't you believe it; the Government is on the job. You may stand on the Bank of Hawaii and shout to the people for me that I have visited San Francisco, Ogden, Denver, Chicago, Columbus, Cleveland, Pittsburgh, Trenton, Newark and New York this past summer, and in all put together I have not seen as many drunks as I saw on a single Saturday night or Sunday morning in Honolulu."

Mr. Warner lived formerly in New York City and is able to contrast pre-Prohibition days with these days; he adds: "On different nights I have walked the streets of lower New York, on the west side, indeed all the way from 59th Street to the Bowery, and up till one o'clock a. m., around Greenwich Village and down to the piers, and I did not see a single drunken person or any evidence of booze at all. I could scarcely believe my eyes, for I knew that section in the pre-Prohibition days—I lived in it two straight years; there was a saloon on nearly every corner and the bartenders sprinkled booze on

the sawdust in front of their establishments to attact the weak ones!"

DR. GORDON GOES AROUND THE WORLD.

After a strenuous and successful service of years the pastor of the First Congregational Church of San Francisco has well-earned the vacation which his Board of Trustees has voted him. He and his wife will leave on the new Cunarder S. S. Laconia on December 10th to be gone until June 16th, 1923. This trip comes as a reward of earnest service; but also as a courtesy on the part of a San Francisco gentleman, whose guests Dr. and Mrs. Gordon are to be.

The travellers are to visit Hawaii, China, Japan, India, Philippines, Egypt, Palestine, Italy, France, Germany, and Great Britain. The latter country is to be covered in an automobile. Mr. Gordon hopes in this tour to make investigations and to secure information that will prove of value to his people when he returns to his pulpit next summer.

In the meantime the church has secured some outstanding preachers to minister to the people in the absence of their pastor. The Pacific wishes Dr. and Mrs. Gordon a godspeed and a happy return.

MT. HOLLYWOOD CHURCH.

Rev. Edwin P. Ryland rejoices with his very loyal people of the Mt. Hollywood church, Los Angeles, in the prosperity of their mutual work and loyalty. Eighty people have been received as members during the year, and at least thirty more will join at the December communion.

The children of A. Z. Taft of Hollywood are about to install an eight thousand dollar organ in the church as a memorial gift in honor of their father. A grateful spirit of appreciation for this generous remembrance prevails in the congregation.

The Official Board, by a unanimous vote, requests the church to secure a Director of Religious Education as an assistant to the pastor. An encouraging feature of the church work is the Wednesday evening church dinner, followed by a well attended prayer meeting, which in turn is succeeded by a choir rehearsal and an assemblage of the church workers.

The Brotherhood Club holds a forum on Sunday evening before the regular service; the last subject discussed was "The Motion Picture, Its Influence." Other recent subjects have been the Railroad Strikes, and the Wright Enforcement Act.

THE SOUTH LAND.

The Plymouth Church, Los Angeles, Rev. Clinton J. Taft pastor, has for several years maintained a "Children's Clinic," conducted by Drs. Maude Wilde and Miss Higgins. Upwards of 300 babies have been diagnosed to the great relief of anxious mothers. On a recent Wednesday evening a goodly company were addressed in a Health Conference Rev. Wm. Winbigler, pastor of the Central Bap Church. He has devoted many years to the sc ture promises of divine help in healing in conn tion with hygienic principles of living. Dr. Ball an up-to-date physician, gave an intensely in esting address on blood pressure and its impl tions. Contributions are sent to the Parent-Tea ers' Association towards feeling children who g school having had little or no breakfast. Th thousand such were discovered last year. "C the Hill," entitled "The Wonder Picture of the C tury," was recently presented on two Sunday e ings.

The First Church of Pasadena has built a sec story to the Sunday School wing of the church accommodate the rapidly increasing attenda Recently a fellowship meeting of five churches this city was held with the First Church. A la and enthusiastic attendance was present at evening dinner and at the after-speaking sess The roll was as follows: Rev. Daniel F. Fox, F Church; Japanese Union, Rev. H. K. Toyoto Lake Avenue, Rev. James H. Hutchins; Neighb hood Church, Rev. John Murdoch, and Pilgrim, Jasper Jones.

Our Ministers' Union of Los Angeles has appo ed Rev. A. S. Donat, pastor of Pilgrim Church; George F. Simon, State Director of Religious Ed tion, and Rev. Carl S. Patton, pastor of the F Church, as a committee to confer with the Board of Education with reference to relig teaching in the public schools.

On Sunday evening, November 19th, at the F Church, Los Angeles, the wonderful personality life of Helen Keller, the blind prodigy, was ex ited with most impressive effect by screen pict and by the accompanying address by the pa Rev. Carl S. Patton. As usual, the sitting space the large auditorium were fully occupied.

Rev. Bryant C. Preston closed his pastorate the Garvanza church in East Los Angeles on vember 12th, after a service of two years. He poses a vacation from preaching for at least a y His previous pastorate was with the church at Alto, following a very active and various servic the World War.

CONGRESS STILL QUITE DRY.

The Methodist Board of Temperance and P Morals reports that the Wets re-elected to House of Representatives 79; the Drys re-ele 224. Wet new members 54. Dry new member Wet total is 133; Dry total 296; Dry majorit 163. The Drys made a gain of 3 votes in the Se Ohio voted down the "wine and beer" propag by 187,000 mapority.

Per contra: Massachusetts voted down an forcement act; New Jersey ran true to chara

vet. Chicago is wet, as usual, if not wetter. A resident of Board of Supervisors was elected; howing the strangeness of voters, a dry Board pervisors.

E POMONA COLLEGE Quarterly Magazine for er has the story of the experiences in and d London of Phebe Estelle Spalding. Helen cobs writes interestingly of Picturesque Mex- The registration of the college is reported as f which 346 are men. Prof. C. B. Sumner re- his position in Economics and Sociology in to assume the duties of "Controller of the ge."

Congregational Ministers' Club of New York vicinity were guests of the Broadway Taber- at their November meeting; the topic for deration was Great Britain and America: the l Leadership of the World." The chief speak- ere Charles E. Jefferson, William Horace Day, Archibald Black.

Woman's Five Thousand Committee which uch magnificent work for the Wright Act in- to keep at it. A wise decision. A substantial rity of our Californians have spoken against ootlegger; but the latter animal is not noted s docility. The women who gained the victory maintain it. Women in every community who ve in Prohibition should band themselves to- r to see to it that the local officers do their they should also band themselves together to o it that the law-violator is not "protected." women can do it.

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retary Kelsey read an admirable paper before Monday Club on Worship and its relation to itecture. President Swartz has been request- present at some future meeting a paper along ilar line.

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rge H. DeKay, Superintendent of the Anti-Sa- League in Hawaii, reports a strenuous month's ; he spoke in nearly all the schools of Kauai, hing about 2500 pupils, besides speaking in meetings to more than 3500 people. In one erence he had present 9 Buddhist priests, 1 to priest, 4 Japanese Christian ministers, 2 spaper men, 1 woman and 3 white ministers. all agreed to co-operate with the League.

CHURCH NEWS.

ne annual meeting of the Niles Church gave markably fine showing. A committee on mem- hip-roll had gone carefully over the list of es and discovered that there were really only resident members instead of the sixty odd rted in the year book of last year. This hand- ful of Christians has done some good work in finances. The income of the church amounted during the year to $2,926, and that of the Ladies Guild $270, making a total of $3196. The fiscal year closed with all bills paid and a balance on hand in the treasury of the church of $355, and of the Guild of $329, a total of $684. The church will give about $200 on the apportionment. Niles is a catholic community, there being scarcely 100 non-catholic families in the district. This church has been selfsupporting from its beginning, never having received home missionary aid.

The First Church of Long Beach has had a phenominal growth, and, in spite of the fact that a second church has been organized, it still continues to grow. In 1910 it had a membership of 339, and it is now close to 1300. The home expenses have been multiplied by four and the benevolences by ten. Henry Kendall Booth is pastor.

The Congregational and Presbyterian Federated Japanese church if Los Angeles is erecting a beautiful structure of two stories at a cost with the lot of $61,000, of which the Japanese raise $25,000. There are about 20,000 Japanese in Southern California, and half of them are in Los Angeles. Ninety per cent of these are Buddhists, the remainder Christian. The Federated church has 225 members, wide awake and earnest.

The church at Hayward, of which A. P. Orth is pastor, has issued a Directory of membership and activities. The pastor has just received 6 new members, which brings the total for the year up to 40, and just doubles the membership since he took charge of the work.

ANOTHER CHILDREN'S CRUSADE TO THE HOLY LAND.

By Loyal L. Wirt.

The saddest page in the history of the Middle Ages is the story of the ill-fated Children's Crusade. Their ships were captured, or broken by storms, while the brave little martys perished pitifully or were sold into slavery. None of them reached the Holy City to match their weakness and faith against the "tyrants' steel."

But another and more successful Childrens' Crusade is on its way today. Hundreds of Christian boys and girls are marching on Palestine. The streets of Nazareth, Bethlehem and Jerusalem will soon ring with their shouts and laughter and songs.

Since the Smyrna massacre and the return of the

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Turks to political power, the Near East Relief has considered it the part of wisdom to remove all the Armenian orphans under its care from the interior of Turkey.

The evacuation of the orphanages in Cilicia and Southern Turkey began several weeks ago. Most of the children were conveyed overland, several hundred miles in arabahs (native wagons) to Aleppo, and from there were taken to Beirut by train.

To receive the removals ten or twelve orphanages have been opened in the Lebanon mountains anl along the Syrian coast. Already they are filled to overflowing with fresh contingents of weary little youngsters arriving almost daily; Greek children from the Smyrna hinterland, Armenian children from Malatia, Urfu and Harpoot.

Murder of Near East Worker.

That we are getting them out only just in time is made poignantly apparent by the telegrams just received, reporting the murder of Lester J. Wright, one of our most trusted and beloved young relief workers, who was left in charge of the last group of children to be brought from Harpoot. We are told that he was killed by bandits, but I have never been able to distinguish between a Turkish bandit and a Turkish soldier. He died protecting Christian children from the enemies of the cross. A knight as pure as Sir Galahad anl as brave as Richard the Lion Hearted.

With our Syrian orphanages full, and with more children on the way, Director McAfee asked me a few days ago if I would go with him to Palestine in search of housing accommodations for the evacuated children still unprovided for. There was once a little child for whom there was no room in the inn, but some one found a manger. Perhaps we could find even something better.

So we came to Sidon. A few days before, Mr. McAfee had opened a big home there to receive five hundred and fifty girls. It was for them the end of a long, weary journey. Many were sick when they arrived. The little detached hospital was soon filled with typhoid and typhus cases. When we stopped to make inquiries we found the good American doctor already there fighting to save life. But even while we tarried the American nurse, braving contagion at his side, came out and shook her head, "Too late for some," she said.

But the crusade was on. The Holy Land this time had welcomed the children, and there were none to harm them here.

In Jerusalem we have had a very fine orphanage for some time. It is to be enlarged.

In Bethlehem we are negotiating for a commodious property with ample grounds.

Through the regions of Samaria" we passed near to Sychar's well, and so came to the "hill country," and to Nazareth.

At Nazareth.

It had grown dark as we entered the littl A well kept inn gives hospitable entertainn travellers. A Syrian lad led the way to m When he had gone I stepped out on the lit cony overlooking a fragrant garden. In th of the soft evening air I saw men and wo Nazareth passing along the dusty road; son on foot, some were leading little donkeys v sat gentlefaced women. Low in the southe as though staged for our benefit, Venus, th ing star, hung in blazing beauty—in dir with Bethlehem.

The next day we visited a hill top farm substantial buildings, which we hope will ho give industrial training to the little crusad marching on Nazareth.

We visited the "House of Mary" and the of Joseph," but were not impressed by th tional claims of accuracy.

What did impress us was the challenge boy Jesus to other boys soon to live in H town: Of the influence, His life and chara have upon the lives and characters of hun orphan boys, soon to share the beauty of H soon to play in His streets, listen to Hi pluck His flowers, visit His Galilee. And cannot be obedient to their lost parents, as I am sure they will be obedient to the vision which they will catch from that home in Nazareth as they "grow in wis stature."

Tiberias, Palestine, Nov. 1st, 1922.

WHAT ONE WOMAN DID.

In many of our fields the work of the ch Sunday school is inadequately manned si cause church members are too anxious own pleasure and too unwilling to be "tie to any sort of service.

"Sunday is our only free day," they by that they mean free for their own pers fort's or recreations. So seldom does o that it may be a day free for service of God's little ones.

A summer service student in one of c ern fields was unable to do anything at a he could find a woman to help in the school. Here is the story of it:

As haying was in full swing, the ranche were all overworked, but the success of t demanded a woman's help. Finally the mountaineer from far back in the hills, ei sand feet above the sea, volunteered to h rose at four o'clock, did the chores, includ ing the cows, saddled a pony and rode ei down a rocky trail, opening ten or twelve the way.

Promptly at nine o'clock she was on ha

ol and gave herself unreservedly to the task. ing been trained in public school work, she able to render fine service in the drills, hand- and simple instruction in the school. Rid- home at night, her household duties and chores n demanded her attention.

ow that devotion and sacrifice arraigns our ll selfishness!

PAUL'S PHILOSOPHY OF HISTORY.

t the outset of his sermon preached before the gregational Conference at Asilomar, Prof. Ray- d C. Brooks gave what was according to his king an outline of Paul's Philosophy of History, et forth in the Eighth chapter of the epistle to Romans.

The unrest, the upheaval in civilization is in- ed in the divine purpose; this is not a runaway ld. (vs. 20).

. The end to be accomplished is the deliverance n the bondage of corruption into the glorious rty of the children of God. (vs. 21).

I. The present suffering is incidental to that and is not to be compared to the glory that l be revealed.

. The end is to be accomplished through the ifestation of the sons of God,—that is, through production of Christlike men and women.

CONTROL OF EDUCATION.

egon meant all right when it passed its edu- n-initiative, compelling all parents and guar- to send all children to the public schools; t was wrongly done. The State has no right ke such action, and we venture to prophesy he courts will rule the vote out of order.

egon has a right and every other State also mand that all education should be under the ction of the Board of Education. Parochial ls have a right to be; but they should be com- l to teach according to American standards.

I DON'T WANT TO PRAY.

at mother but has heard that remonstrance the lips of her little child. "The trouble about training," thought one mother, "is that the does not stay put."

en Patten Hansen has taken many snap-shots gnificant phases in child training. She has at least one child, perhaps more, under her ll observation, and here she reports what she een and also gives insights into methods of ach for ultimate usefulness. This little book May), published by the Abingdon Press, will a godsend to mothers and all lovers of little en.

THE MONDAY CLUB SERMONS.

For forty-seven years the Pilgrim Press has issued a series of sermons upon the International Sunday School Lessons, prepared by leading ministers of our denomination.

This year they are by Charles E. Jefferson, S. C. Bushnell, E. G. Guthrie, S. H. Page, Francis E. Clark, Howard A. Bridgman, Willard L. Sperry, William E. Barton, Dean Brown, and many others of equal note. The volume proves to be a ready, up-to-date commentary upon those portions of the Bible touched by the Sunday school lessons of the year.

CITIZENS JR. is a book by Clara Ewing Espey in the Abingdon Week-day school series. It has lessons in pairs upon such affairs as Choosing: Following the Star; Paying your own Way; The game; and so on. The author understands child nature and child mind and she is very skillful in her approach and withal successful in her finish. (The Abingdon Press, pages 206. $1.25 net.)

A colored woman applied for a baby for adoption. She was offered a shaded boy, mulatto and Mexican on his father's side and Portuguese and Hawaiian on his mother's. She took him on approval. In a few days she brought him back, saying: "He's a fine boy, but my husband don't like the ingredients."

OUR CLUBBING RATES.

Don't miss our attractive club rates. Dr. Eaton's new book, "Life Under Two Flags, costs $2.00; but you can have both it and the Pacific for $2.50 if you are an old subscriber and will pay up a year in advance, as every subscriber ought to do. A new subscriber may have both for $2.25.

Dr. Pond's book on "Gospel Pioneering" is selling well; we offer it to our readers with the Pacific for $1.75. The Congregationalist can be obtained through our office with the Pacific for $3.50.

Send all orders to 423 Phelan Building, San Francisco.

The priest in the Anglo-Catholic party is becoming more and more sacrosanct,—a man standing between heaven and earth, with powers for binding and loosing. —(The Hibbert Journal.)

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LOS ANGELES SAN DIEGO PASADENA

EPIGRAMATIC.

God made the beauty spots. Man placed billboards in front of them.

* * *

One angle of social unrest is best typified by a small boy with an unspent nickel in his pocket.

* * *

The married man has one advantage. Every once in a while he has a woman to greet him when he comes home. —S. F. Chronicle.

BOOKS RECEIVED.

THE MONDAY CLUB SERMONS: Sermons on the International Sunday school lessons for 1923. Pages 337; price $2.00. The Pilgrim Press, Boston.

THE MAYFLOWER PROGRAM BOOK: second year, for primary children, by Jeanette Eloise Perkins and Frances Weld Danielson. Pages 177; price $2.00. The Pilgrim Press, Boston.

UNIVERSITY OF CALIFORNIA CHRONICLE FOR OCTOBER, 1922. Pages 172; price 50 cents. Berkeley, Cal.

BETTY MAY: a book for mothers, by Helen Patten anson. Pages 136; price $1.00 net. The Abingdon Press, New York.

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HOME LESSONS IN RELIGION: a manual for mo... Samuel Wells Stagg and Mary Boyd Stagg. Pages 1... $1.00 net. The Abingdon Press, New York.

LIFE UNDER TWO FLAGS: by James Demares... Pages 297; price $2.00. A. S. Barnes ½ Co., New Y...

CHRISTIAN CITIZENSHIP: by Francis J. McCon... elective course for young people. Pages 93; price ... net. The Methodist Book Concern, New York.

JAMES W. BASHFORD: Pastor, Educator, Bishop; ... H. Grose. Pages 252. Illustrated; price $2.00 n... Methodist Book Concern, New York.

ROOSEVELT'S RELIGION: by Christian F. Reisn... 385; price $2.50 net. Illustrated. The Abingdon Pr... York.

THE MANTLE OF ELIJAH: by Damon Dalrymple... 157; price $1.50 net. George H. Doran Company, N...

THE CROSS AND THE GARDEN: By Rev. F. W. ... D. D., minister of the City Temple, London, England... 189; price $1.50 net. George H. Doran Company, N...

THE GOLDEN SCEPTER: The Bible in Graded St... iii., by Clara Belle Baker and Edna Dean Baker. Pr... price $1.50 net. The Abingdon Press, New York.

THE SUPERINTENDENT'S HELPER for 1923. ... Henry H. Meier. Pages 190; price 40 cents. The ... Book Concern, New York. A handy vest-pocket size... containing about everything in line of reference a... mation that an up-to-date superintendent of a Sunda... would need to use.

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